THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XI. JANUARY, 1911. No. 7.

TIRUMANTIRAM OF St. TIRUMŪLAR.

(Continued from page 244 of No. 6 Vol. XI.)

LEARNING.*

குறிப்பறிந்தேனுடலுயிரதுகூடிச்
செறிப்பறிந்தேன்மிகுதேவர்பிரானை
மறிப்பறியாதுவந்துள்ளம்புகுந்தான்
கறிப்பறியாமிகுங்கல்விகற்றேனே. (1)

I learnt the object of my union with the body.
I learnt of my union with the God of Gods.
He entered my heart without leaving me;
I learnt the knowledge that knows no sin.

கற்றறிவாளர்கருதியகாலத்து
கற்றறிவாளர்கருத்திலோர்கண்ணுண்டு
கற்றறிவாளர்கருதியுரைசெய்யுங்
கற்றறிகாட்டக்கயலுளவாக்குமே. (2)

When learned men engage in thought,
The learned men find 'an eye' in thought.
This learning of theirs becomes as nought,
When this eye (of wisdom) will show the truth.

நிற்கின்றபோதே நிலையுடையான் கழற்
கற்கின்ற செய்யின் கழிந்தறும் பாவங்கள்

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* The previous chapters have appeared already in Vol. I, L. T.

சொற்குன்றலின்றித் தொழுமின் றொழுதபின்
மற்றொன்றிலாத மணிவிளக்காமே. (3)

While you live, the Feet of the changeless
Worship ye, your sins will fall off.
Praise ye with words without any fault,
Then ye are one with the matchless Light.

கல்வியுடையார் கழிந்தோடிப் போகின்றார்
பல்வியுடையார் பாம்பரிந்துண்கின்றா
ரெல்லியுங் காலையுமேத்து மிறைவனை
வல்லியுள் வாதித்த காயமுமாமே. (4)

The men of learning depart this world,
The embodied men press the serpent and drink.
The Lord praised during morning and noon,
Is the Supreme praised in the Upanishat.

NOTE.

The serpent is the Kundalini or Kudila, a material force. You can use it or abuse it. When you abuse it, it yields poison. When you use it with knowledge, the poison is converted into ambrosia. The following stanza of Iḷamperumānadigaḷ puts it most beautifully, and it echoes a fine hymn of the Rig Veda.

சடையே, நீரகம் ததும்பி நெருப்புக் கலிக்குமே
மிடறே, நஞ்சகந் துவன்றி யமிர்துபி லிற்றுமே
வடிவே, முளியெரிகவை இத்தளிர் தயங்குமே
யடியே, மடங்கன் மதஞ்சீறி மலர்பழிக்குமே
யஃதான் றினைய வென்றறிகிலம் யாமேமுனை தவத்
தலைமூன்று வகுத்ததனித்தாட்
கொலையூன்று குடுமிநெடுவேலோயே.

O Thou Supreme with the death dealing Trident of Justice!
Thy braid overflows with water and showers fire;
Thy throat shows the poison and showers ambrosia;
Thy Form of terrific fire is mellow as a leaf.
Thy Foot crushes the asura and shames the lotus.
Thy Supreme Nature we are unable to discern.

துணையதுவாய்வருந் தூயநற்சோதி
துணையதுவாய்வருந் தூயநற்சொல்லாம்

துணையதுவாய்வருந் தூயமலர்க் கந்தந்
துணையதுவாய்வருந் தூயநற்கல்வியே. (5)

The Pure wisdom comes as your help ;
The Pure word comes as your help ;
As flower and fragrance they help you ;
The Pure learning comes as your help.

NOTE.

The word is the knowledge contained in books. Learning and wisdom are connected as flower and fragrance.

நூலொன்றுபற்றி நுனியேற மாட்டாதார்
பாலொன்றுபற்றினாற் பண்பின் பயன்கெடும்
கோலொன்றுபற்றினாற் கூடாப்பறவைகள்
மாலொன்றுபற்றி மயங்குகின்றாரே. (6)

If they can't ascend the top by true knowledge,
And seek devious ways, they are lost indeed.
Hold the rod up, the birds are scattered ;
Holding to ignorance, they are lost in delusion.

ஆய்ந்து கொள்வார்க்கரனங்கே வெளிப்படுந்
தோய்ந்த நெருப்பது தூய்மணி சிந்தி
மேய்ந்தவிளமதி யெட்டவல்லார்கட்கு
வாய்ந்த மனமல்கு நூலேணியாமே. (7)

Hara is manifest to those who seek ;
He, the effulgent fire sheds the pure gem.
To him who reaches the bright young moon
His mind will become the ladder of rope.

வழித்துணையாய் மருந்தாயிருந்தார்முன்
கழித்துணையாங் கற்றிலாதவர் சிந்தை
யொழித்துணையா மும்பராமுலகேழும்
வழித்துணையாம் பெருந்தன்மை வல்லானே. (8)

In the presence of true Helpers and Healers ;
The uneducated count as naught.
The great Ones help us to control our mind,
And guide us through the seven worlds.

பற்றது பற்றிற்பரமனைப் பற்றுமின்
முற்றதுவெல்லா முதல்வனருள் பெறில்
இற்றவிரகிற் கினைவொளி வானவர்
கற்றவர் பேரின்ப முற்றுகின்றாரே. (9)

Seek ye the true support, hold to the Supreme.
Your desires will be satisfied, when His grace is gained.
With humility at heart, the learned will secure
The Bliss enjoyed by the bright immortals.

கடலிடையான் மலையானைந்து பூதத்
துடலிடையான் பலவூழிதோறூழி
யடல்விடையேறு மமரர்கணாத
னிடமுடையார் நெஞ்சத்தில் விருந்தானே. (10)

He who dwells in the broad sea and high Hills
Who dwells in all the bodies made of elements five
The God of Gods who rides ever the Sacred Bull
In the heart of the truly learned He dwells.

CONDUCT BORN OF LEARNING.

அறங்கேட்டு மந்தணராய் மொழிகேட்டு
மறங்கேட்டும் வானவர் மந்திரங்கேட்டும்
புறங்கேட்டும் பொன்புரைமேனி யெம்மீசன்
றிறங்கேட்டும் பெற்றசிவகதி தானே. (1)

They hear of Dharma, of the words of the Seers
They hear of Sin, of mantras sacred to gods.
They hear of other truths and the Truth of our Lord
Then do they reach Šiva's true goal.

தேவர்பிரான்றனைத் திவ்வியமூர்த்தியை
யாவரொருவ ரறிவாரறிந்தபின்
னோதுமின் கேண்மினுணர்மி னுணர்ந்தபி
னோதி யுணர்ந்தவரோங்கி நின்றாரே. (2)

The God of Gods, the Form Effulgent
Who can know? Knowing Him,
Praise Him, listen to His praise and think of Him,
Then will they stand high above all.

மயன்பணி கேட்பதும்ா்நந்தி கேட்பி
னயன்பணி கேட்பதரன் பணியாலே
சிவன்பணி கேட்பவர் தேவருமாவர்
பயன்பணி கேட்பது பற்றதுவாமே. (3)

It is the command of Nandi, that Vishṇu obeys;
It is the command of Hara, that Brahma obeys;
They become Gods who obey Śiva's commands.
Such obedience is the true support.

பெருமானிவனென்று பேசியிருக்குந்
திருமானிடர் பின்னைத் தேவருமாவ
ரருமாதவர்க்கு மகிழ்ந்தருள் செய்யு
மருமாதவத் தெங்களாதிப் பிரானே. (4)

The Holy-men who praise the Supreme
Will even become the immortal Gods.
The Ancient of days will shower His grace
With gladness on men of rare tapas.

ஈசனருளு மிறப்பும் பிறப்பையும்
பேசியிருந்து பிதற்றி மகிழ்வெய்தி
நேசமுமாகு நிகழொளியாய் நின்று
வாசமலர்க்கந்த மன்னி நின்றானே. (5)

Meditating on the sorrow of birth and death,
One dwells in pleasure on praise of Īśa's grace.
God covers him with His far spreading Light, in love
Who dwells in us as fragrance in flower.

விழுப்பங்கெழுமிய மெய்நின்ற ஞானத்
தொழுக்கமுஞ் சிந்தையுணர்கின்ற போது
வழுக்கிவிடாவிடில் வானவர் கோனு
மிழுக்கின்றி யெண்ணிலி காலந்தானே. (6)

With love ever rising and in true wisdom
Deed and thought ever poised, ever resting,
One becomes the Lord of the Gods
Without doubt and for countless ages.

சிறியார் மணற்சோற்றிற் றேக்கிடுமாபோற்
செறிவாலனுபோகஞ் சித்திக்கு மென்னிற்

குறியாத தொன்றைக் குறியாதார் தம்மை
யறியாதிருந்தா ரவரவ ரன்றே. (7)

Like unto children delighted with sand-boiled rice,
You can secure bliss born of the senses, you fancy.
If you think not of One who is past thought
Then you will not be thought of at all by God.

உறுதுணையாவது யிருமுடம்பு
முறுதுணையாவ துலகுறு கேள்வி
செறிதுணையாவது சிவனடிச் சிந்தை
பெறுதுணை கேட்கிற் பிறப்பில்லை தானே. (8)

The soul and body are the true support of each other;
The learning from true men is your true support;
The Thought of Śivam is your near support;
If one listens to this support, gets he no birth

புகழநின்றார்க்கும் புராண னெம்மீச
னிகழ நின்றார்க்கு மிடும்பைக் கிடமா
மகிழநின்றாதியை யோதியுணராக்
கழிய நின்றார்க்கொரு கற்பசுவாமே. (9)

Our Īśa is the most praised Ancient of Days;
He who derides God reaps only pain;
Without praising and knowing God in love
One spends his days, a stone-cow he secures.

வைத்துணர்ந்தான் மனத்தோடும் வாய்பேசி
யொத்துணர்ந்தா னுருவொன்றோ டொன்றொவ்வா
தச்சுழன்றாணி கலங்கினு யாதியை
நச்சுணர்ந்தார்க்கே நணுகலுமாமே. (10)

Though in different births and different forms
One in tossed about and shaken in mind,
Stedfast in thought, mind, and speech
One loves God, he reaches His Feet.

(To be continued.)

J. M. N.

NAMMĀḶVĀR'S TIRUVIRUTTAM.

(Continued from page 235 of No. 5 Vol. XI.)

GENERAL KEY

to the Esoteric Expositions of Sacred Erotic Poetry, as given in the Commentary of Vadi-Kesari Azhagiya-Manavala-Jiyar, Etc.

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1. By "Mother" is meant (1) either the Seer's own state of mental composure (cf., the Greek's expression—
"From Philip Drunk to Philip Sober I'll appeal"), or (2) Friends who keep their mental composure.

2. By "Bride" is meant the paroxism of Love for God and the Galaxy of God-loved Souls.

3. By "Female Friend" is meant the Circle of Wellwishers.

4. By "Bridegroom" are meant God and the Galaxy of God-loved Souls.

5. By "Messenger" is meant the Holy Guide who leads to God and to the Galaxy of Godly Souls.

6. By "Beauty of the Eye" is meant the perfection of discerning wisdom—which determines aright the question—"*Whom* shall we love?"

7. By "Beauty of the Breast" is meant the development of devotion or holy love, (1) manifested by complete obedience, and (2) constituting the *sine qua non* of the soul's (*a*) enjoying, and (*b*) being enjoyed by the Lord. (Cp. the saying: "'Tis hunger that gives sweetness to the food". = "Kshut svādu-tāṃ janayati".)

8. By "Beautiful Thinness of Waist" is meant the being bared of every encumbrance in the shape of ungodly ties. (Cp. the expression:—

"*He* 's fit to lead the Saintly Life, Who loving God, loathes ev'ry bar To reaching God, *nought else desires.*"	=	"Paramātmani yo rakto, virakto 'Paramātmani, Sarveshaṇā-vinirmuktas, sa (ḥ) bhaiksham bhoktum arhati."

Cp., too, the following remarks of Sir Joshua Reynolds—one of the greatest of England's, if not of the world's, artists:—

"..... it is true in taste, that many little things will not make a great one. The sublime impresses the mind at once with one great idea; it is a single blow: the elegant indeed may be produced by a repetition, by an accumulation of minute circumstances."—*Discourses on Art*, Cassel's Edn., p. 79.)

9. By "Beauty of Walk" is meant righteous conduct.

10. By "soft-flowing-hair" is meant that adornment of the head which is constituted "by reverently bowing ev'r to God and Godly Souls"! (See *v.* 60.) Cp. the words—"Mūrdhan! namādhoksha-jam!" in our Seer's kindred spirit—the Royal Saint Kulaśekhara's Mukunda-Mālā, *v.* 16, and Gītā 9-14="Namasyantaś cha Mām bhaktyā," &c.

11. By "Beauty of Dress" is meant equipment for the heavenward journey in the shape of firmness of faith. *Vide* the words: "Baddhaḥ parikaras tena, mokshāya gamanam parati," &c.—Saint Prahlāda's Song (famed as the Haryashṭaka, *v.* 9.)

12. By "Beauty of Speech" is meant the being ever "employed in hymn", to borrow an expression used in Bishop Ken's Eulogy on Thomas a Kempis—prefixed to the Oxford Edition of the *Imitation of Christ*.

13. By "Bracelet" is meant the incompatibility of the co-existence (in the Saint) of love for any object other than the Lord, the bracelet being the badge of a married woman's chastity. In our Guru-param-parā-Prabhāva,

among the authorities conformably to which our Rāmā-nujāchārya was given by his Guru Mahā-Pūrṇa, the Fivefold Sacrament [whereby the pupil is—

"(1) Stamped with th' Lord's Seal, (2) decked with His Badge, (3) named after Him,
(4) Instructed in His Law, (5) converted to His will."
(="Tāpaḥ, puṇḍraḥ", etc.—Vishṇu-Tilaka.)]

The following Text is cited:—

"Chakrādi-dhāraṇaṃ puṃsāṃ Para-sambandha-vedanam;
Pati-vratā-nimittaṃ hi, valayādi-vibhūshaṇam ?", *i.e.*,—
"Souls' Discus-mark and th' like, their liegeship t'wards God, show;
Is n't it because of her be'ng faithful to her lord,
That bracelets and th' like jewels are to woman given?"

14. By "Darkness" is meant ignorance.

15. By "North breeze," "South breeze," "the Anril bird," and other objects mentioned as "pain-causers," are meant all sense-striking objects which, as calling to mind the parted soul's grief-cause, become, while the loved-one's separation lasts, unbearable.

16. By "the Night's tedious prolongation" is meant the loving soul's impatience to reach the Lord.

17. By "Time-brought lament," "Night's unbearability," &c., is meant grief for the soul's non-enjoying the Lord notwithstanding the approach of enjoying time (*i. e.*, the time of the soul's being converted and ready to enjoy the Lord. [Arum-padam 2, end of Intro.] Cp. the Text:—

"When, after having, by God's wondrous pow'r,
Been lulled to sleep from time 'thout beginning,
The soul awakes," etc.;="An-ādi-māyayā suptaḥ,
yadā-jīvaḥ pra-budhyate,"
etc.—Māṇḍūkyopanishat.)

18. By "the Moonrise being unbearable" (see *v.* 72 and 73) is meant the pain which the conscious state brings to the devotee when he does not realise God's presence.

19. By "Sunshine" 's meant the wisdom which,
By teaching patience, solace gives. (Cp. Milton's *Sonnet On His Blindness.*)

20. By the "Sea's roar" (see *v.* 51, 62 and 87) is meant the rage of strayers' sin-shaped sea.

21. "Love carries parted souls through *ten* successive states:—
(1) The eye is drawn, (2) the heart 's attached, (3) the will 's resolved,
(4) Sleep 's gone, (5) frame pales, (6) all 's loathed, soul's (7) mad, (8) senseless, (9) swoons, (10) dies."
= "(Driṅ[1]-manas[2])-saṅga-saṅkalpa[3]-jāgraḥ[4], kṛiša-tā[5] 'ratiḥ[6],
Unmāda[7]-moha[8]-[9]mūrchchhāntā[10] (ḥ), ity-anaṅga-daša (ḥ) daša." (See *post, v.* 97, &c.)

"(1) Virtue and (2) Wealth, (3) Love and (4) Salvation, be'ng th' Boons Four;
(3) Love 's *that* life whereof Kṛishṇa is the object sole;
(1) Virtue, (2) Wealth, and (4) Salvation are accessories:
[=(3) Love doth consist in living for Kṛishṇa alone,
With (1) Virtue, (2) Wealth, (4) Salvation, for accessories.]
Thus, us, of his own move, Godlike Rāmānuj taught!"—Verse 40, of "I-Rāmānuša'-Nūṟṟ'-andāthi—the Standard Tamil Hymn to Rāmānujāchārya, consisting of 108 "End-Beginning" Verses, *i. e.*, Verses—(1) the end of each of which rhymes with the beginning of the next verse, and (2) the closing verse rhymes with the beginning of the opening verse. [Our Seer's Tiru-viruttam is itself a magnificent specimen of a Centum of "End-Beginning" Verses.]

Such are a few typical specimens of the esoteric exposition of Sacred Erotic Poetry, which devotees can develop to any extent.

(To be continued).

A. G.

KARAPĀTRAM—WHAT IS IT?*

PART II.

"The world ever plucks us back from ourselves with a thousand arms."—*The Mystic* Author of *Zanoni*.

Śrī Sadaśiva Yogīndra was not only a great Yogin, but one who in a previous incarnation attained to Yoga-siddhi. The Lord Srī Krishṇa says that even a soul who has fallen from the Path of Yoga after proceeding some distance in it, doth not lose the effort of his Yoga-practice. The Yoga-bhrashṭa even in his next birth, proceeds from where he left the Razor-Path of Yoga! If this be the case with a man who has failed to achieve success in Yoga, how much more would it not be more efficacious, in the case of one who in a previous incarnation has attained to Yoga-Siddhi! Unfortunately for the Yogin, Yoga-Siddhi does not necessarily mean Kaivalya-siddhi. It is only the Power to enter into the Spirit of Nature and become one with the Universal Nature. But *Kaivalya-Mukti* is beyond *Prakṛiti*: It is in the *realisation* of *Chit-Śakti*—the Power of Intelligence ensouled in the Spirit of Universal Nature; and of the God Supreme (One only without a Second) who is ensouled in that Intelligence Supreme.

St. Tirumūlar says:

"அறிவார்பராசத்தியானந்தமென்பர்
அறிவார்அறிவுருவாமவனென்பர்
அறிவார்கருமமவளிச்சையென்பர்
அறிவார்பரனுமவளிடந்தானே."—திருமந்திரம்.

The "*Knower*" of the *Tripuṭi* (*Knower*, *Known* and *Knowledge*)—the *Knower* of *the Known*, and *Knowledge* (the "அறிவார்"

* Part I. of this interesting contribution appeared at pp. 362-367 of Vol. X of our Journal.—*Ed. L. T.*

in the above Mantra), knows by his knowledge of the other two elements of the *Tripuṭi* "the Intelligence (*Logos*) or the Word that in the beginning was" which *St. Auvaiyār* describes as "ஆதியாய் நின்ற அறிவு". This "Knowledge" of the "Knower" is eternal Bliss in Self-Experience. It being "அறிவார் அறிவு" it is also of the form of Supreme Intelligence transcending the *Tripuṭi* form of knowledge. As evolution which is the Law of Life begins with the "ஆதியாய்நின்ற அறிவு" ("the Word that was in the beginning" of St. John) it is the presiding Genius over Action (Karma). Again, as "the Word that in the beginning was *alone*", previous to that *alone-become* state of UMĀ or Vyashti-Praṇava, "*was with God*" as *Ardhanārīśvara*, and previous to that state of at-one-ment with God, it "*was God*" in the Supreme Relation of *Advaita*, it is plain that the Supreme Being is to be found in the Supreme Intelligence. ("அறிவார் பரனுமவனிடந்தானே").

Now the Yoga-Siddha who transcending the differentiating powers of the Mind and the Intellect has attained to an undifferentiating knowledge of *Tripuṭi*, has yet to work his way upwards and onwards to the Self-Experience which realises *Absolute Existence-Knowledge-Bliss* which is free from *Tripuṭi Jñāna* (*Triputi-rahita-Jñana* it is called). This is the short and unfinished path of the true Yoga-Siddha, who therefore, when he incarnates again to complete his cycle of Evolution is born with the knowledge of *Tripuṭi* or "*Tripuṭi-Sahita-Jñāna*" as it is called. He is a born Master of Nature, being able to enter into the Spirit of Nature. Now every soul that takes embodied form in human shape is subject to the eternal laws of body (The Laws of Physical Nature)!. And these Laws of Physical Nature manifest themselves to the Physical man of civilisation in the shape of three imperious wants. These are :—

(i) The Necessity for Food (in which is included food and drink) and all formative aliments coming under "ஊண்."

(ii) The Necessity for covering his body (உடை).

(iii) The Necessity for sleep (உறக்கம்).

Some would describe the sexual instinct for procreation as one of the wants of Individual Nature. But truly speaking it is more a function of collective Nature which it performs through the Individual group forming the species, keeping itself ever on the alert to preserve the continuance of the species.

Now of the three Primary necessities of Individual Physical Nature (i.e. of UMĀ) success in overcoming any one of the necessities brings with it corresponding success from the limitations of the other two necessities. The main object of taking food is to convert matter into spiritual energy through the spiritualising agent of Man. When this is realised, the Master-soul is freed from the care of maintaining the body—for he knows his body to be a spiritualising agent, a spiritual dynamo, so to speak, and all that comes to his hand is grit to the Mill that grinds and transforms all material food into spiritual Energy. He has now become a *Karapātrin* and Kind Nature immediately turns herself into the Genius that feeds the spiritualising agent with *fuel* or *food* to turn into spiritual Energy. Here, then, have we the ennobling Vision of the Goddess *Annapūrṇi* giving food to *Parameśvara* in the hollow palms of his joined hands.

In this age of material civilisation where Matter through Mammon holds sway over the hearts of men, it is urged and often with very much of force, that the requirements of the boyd must first be provided for. This of course is absolutely necessary so long as bodily consciousness remains. But the body itself is a means not for continuously feeding it; but a handy portable Laboratory furnished by the Divine Architect for every soul that has wandered away from the Home of the Father and the lap of the Mother into the wilds of Nature (*Samsāra*) to serve it for the purpose of working and experimenting and understanding the Laws of Nature and of Spirit.

Matter and Spirit, these in truth, are not two entirely different things as Western *savans* and Scientists are apt to

hold and teach. But they are one in essence, the apparent differentiation and antagonism between them being due merely to the Action of the Law of Polarity (மிதுனசக்தி) which makes them manifest, just as the Law of Electric Polarity makes the otherwise invisible substance of electricity manifest itself in various ways.

When the use of the Human Body has been thus rightly understood and the same is put to the right use as designed, then doth one realise the truth of the Aphorism of St. Auvaiyār:

"உடம்பினைப்பெற்ற பயனாவதெல்லாம்
உடம்பினில் உத்தமனைக்காண்."

The *Summum bonum* of Human Existence is
To realise the Supreme Personality (of God) in the Human body*."

This tyranny of the Flesh over the Spirit which is exhibited in the piteous spectacle of a large portion of humanity reversing the aim of life and turning its current topsy-turvy by the great majority of them being content under various pretexts "*to live to eat*" rather than "*eat to live*" has always been exercised with extreme vigour against spiritual men at the transition stage of their progress from the life of the world, worldly, to the life of the spirit, spiritual. We all know how Jesus cursed the wordly who found fault with John the Baptist for his austerity and, again, with himself and his disciples for not observing the traditional fasts. Srī Sadāśiva Yogindra was made no exception to the rule!

When the call of the spirit came on him just when he was about to be dragged into the mire of wordly life (*Samsāra*), he fled from it as he would fly from the very Devil and took to the life of Yoga-siddhi at the point where he left it in his previous incarnation.

They tried every means to bring him back to the ways of the world: but he was not to be so easily seduced from his Path

* Quoted from my work on "The Path of Salvation", rendering into understandable English, St. Auvayār's Aphorisms concerning the same under (வீட்டு நெறிப்பால்).

of Yoga, with the knowledge of his previous experience of departing even by a hair's breadth from the Narrow and Razor-like Path of Yoga.

His young wife was sent to seduce him to the ways of worldliness under the pretext of her daring to follow him through in his Path of Renunciation. The dodge was soon discovered and the young "*Mohini*" was left severely alone to herself.

Then they tried the methods of neglect, abuse, calumny and what not. Finding all this of no avail, they resolved on trying the last resort of the worldly, and made him *starve* for days together. But the Master-Yogin has attained to a true conception of the use of the Human body, and the tyranny of the flesh did not avail in his case. He bore it meekly without letting it disturb his Yoga-samādhi, and when the body found itself, thus left to its own resources, Dame Nature came to him in the form of *Anna-pūrṇi* and bade him hold out his hand that she may feed the mouth, which is to pass on the food well-prepared to the spiritualising agent within, to convert it into spiritual Energy.

For three, four, five days and more, the villagers conspired together not to feed him or let him *be fed* by any one. When this conspiracy failed by his not taking any notice of it, they were astonished at his wonderful powers of endurance and left him alone in neglect and ignominy. "The world ever plucks us back from ourselves with a thousand arms" like *Bāṇāsura* of old, but Šrī Kṛishṇa, the *Paramātman incarnate* ("the Word made flesh"), *ever* proves himself stronger than *Bāṇāsura* with his thousand arms. So it happened in this instance also. The tyranny of the flesh and of the hydra-headed public availed not to dislodge the Yogin from his Yoga-samadhi. They gave him up as a hopeless lunatic, when lo! he was found feeding sumptuously on the leavings of a festive party in the Village. The World was dumb-founded. A Brahmin among Brahmins who would rather endure starvation for days, rather than ask of

of puny perverse man the food which he would transform into world-sustaining spiritual Energy, is now found feeding on the leavings of leaf-plates, not as an outcaste hungry wolf, but as a bridegroom enjoying his feast. For the pleasure of taking food is not in the taste or eating of it, but in the readiness with which it is easily transformed into spiritual Energy. Here is a true "*Karapātram Svāmi*" and let him who eats with *gusto* all and sundry offerings, like a dog swallowing its food, beware of how he calls himself a *Karapātrin*. For the Great God is the only *Karapātrin* and the Word *Karapātram* is the symbol of the "Spiritualising Agent" who transform the Inertia of Food into the Spiritual Energy of Light.

This interpretation of the word *Karapātram* with special reference to the Ideal centred in it, by dwelling on its *lakshyārtham*, may not be acceptable to those whose knowledge of "Mukti" or "Realisation" partakes of the form a "*Vedāntic Idea*" which they are bare-faced enough to preach to the public from the Altar of the Press and Platform! They will denounce the writer, no doubt, as one not falling in with their "*Vedāntic Idea*"(!) of "Mukti" and therefore as one who deserves to be given a bad name first and then hanged for it. That may suit their "Vedāntic Idea" of Justice; but I do not write for them nor against them. The world is big enough for all to live in; and in these days of Mammon-Worship when an American Millionaire actually built a temple for, and dedicated it to, *Satan*, every one is free to preach his own "*idea*" of "Mukti," provided that the word is not made a cover to preach "sedition" and his "*idea*" does not fall within the all-embracing talons of the Special Crimes Acts. But I am not alone in stigmatising the open and public presentation of "*Mukti*" as "Vedāntic Idea." The learned Editor of this Journal in the course of a personal communication pronounced himself as follows on this very point:—

"I should sooner say that God is an Idea. It is as much as saying that the *substance* is a *shadow*. *Mukti* is the most foundamental FACT or

Truth of all experience, be it physical, mental or spiritual. As St. John says:

'And now, O Father, glorify thou me with thine own Self *with the glory which I had with thee* BEFORE THE WORLD WAS.'

(The italics and capitals are not mine).

'The fools' and 'the blind' will say that the 'world' is a 'fact' and the 'Glory of the Father' an 'idea.'" *

This is enough for the present. For, as the Poet says:—

"They are slaves who dare not be
In the right with two or three."

And to be free from the Slavery of the "Opinion" of worldlings, to dare to be wise and in that daring to think and give expression to one's inward thought for the benefit of one's fellow-men is no small thing gained to the cause of true Progress.

Even a "*Judas Iscariot*" may set himself up now as the apostle of Christ and preach his doctrine to those who would listen to him in the "Temple of Satan", but for him to come forward and claim the right of suppressing or advising the suppression of "the Gospel of St. John" is preposterous, and cannot be tolerated even in this age of aggressive Materialism! Mammon should beware of the "Handwriting" in the Wall over the inner gate warning him seriously:—

"THUS FAR SHALT THOU GO AND NO FARTHER."
For *within* is the Kingdom of God!

Aum Tat Sat.

C. V. S.

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* Mr. Svāminātha Aiyar is quoting from a letter that we wrote to him months ago, in regard to the question whether the 'sense of spiritual freedom' may after all be only a pleasing idea (phantasy) or wayward hallucination. When Dr. Nuñjuṇḍa Rāo (*apud* the title-page of his valuable 'The Cosmic Consciousness') speaks of the *Vedāntic IDEA of Mukti*, the 'idea' has to be understood in a sense analogous to that of Schopenhauer when he uses the same word in the collocation "The World as Will and IDEA", or, perhaps, as a consistent Berkleyan would employ it.—*Ed. L.T.*

MANI-MEKHALAI.*

INTRODUCTION.†

Among the treasures of Tamil poetry, comparatively little known by Tamilians themselves, and quite unknown to Europeans, is the romantic Epic of which Maṇi-Mekhalai is the heroine. It is a poem in thirty books each containing from fifty to five hundred lines. An edition of this has been published by the learned Paṇdit Vē. Sāmi-Nāthaiyar, the Tamiḻ Professor in the Madras Presidency College, (1898). This is a work which lovers of the higher Tamiḻ will doubtless read. Our purpose here is, to prepare the English student for its perusal, as well as to give the general reader some idea of the contents of a very very interesting work, full of various information regarding Buddhism in South India, and many kindred topics.

* This excellent summary from the pen of the late Rev. Dr. G. U. Pope has been kindly sent to us by Mr. John V. Pope, through Mr. J. M. Nallasvāmi Piḷḷai, and we publish this with great pleasure.—*Ed.L.T.*

† The author of this poem was called 'Sāttanār, the grain-merchant of Madura.' The poet is said to have belonged to the last Madura College. This makes him a contemporary of the author of the Kuraḷ, though there is a great confusion about the whole history of that college, or Saṅgam. Since there is in the Maṇi-Mekhalai an undoubted quotation from the Kuraḷ, with aeulogistic reference to its author, and also obvious references to the Nāladiyār, its date must be later than that of those poets. It was he who made known to the Sēra King, Senguttuvan, the history of Kaṇṇagi, and caused a temple to be erected in her honour, where her worship was celebrated. At that time, there were present the king's brothers and the young prince Ilamgo-Aḍigaḷ, who had become an ascetic, and composed the poem called Silappathigāram. He was the author of many other poems, and was variously celebrated. His name indicates that he was a Jain; but the tenor of the poem is unmistakably Buddhistic. It was a period in South Indian history when men's minds seem to have been altogether unsettled in regard to religious matters.

It must be premised that the Tamil poem entitled the "Chapter of the Anklet," of which, on a former occasion some account has been given, should be studied as preliminary to the Maṇi-Mēkhalai.

The wealthy merchant *Kōvalan* whose intrigue with the songstress *Māthavi* is there related, was the father of Maṇi-Mēkhalai,[1] and this Māthavi was her mother. After the death of Kōvalan, and the exaltation of his wife to a kind of goddess, which is told with such elaboration in the "Chapter of the Anklet" the songstress with her daughter went into a Buddhist religious house, where she became a recluse and Maṇi-Mēkhalai was intended for the same vocation; but she was soon, in a very remarkable way removed from the care of her mother, and after a variety of most wonderful experiences, found her way to the monastery of a great Buddhist teacher, where she was thoroughly trained in the Buddhistic system; and in the last chapter she is left on the very verge of *Nirvāṇa*. The full exposition of Buddhism, and incidentally of the Jain system, as of the contemporary Hindu systems also is obviously the main scope of the poem.

CHAPTER I.

THE SUMMONS TO THE FEAST OF INDRA AT KĀVIRI-PUM-PAṬṬINAM,[2] (CAVARIPATTAM).

The city in which Maṇi-Mēkhalai was born was Kāviri-

[1] This name is from the Sanskrit, and signifies "Peral necklace." There was a sacred nymph whose name was "Mani Mekhalai-Deyvam,' whom they regarded as their guardian spirit. Hence the name was given to the child. This guardian spirit acts a great part as will be seen in the story.

[2] There is no doubt that this ancient city, situated at the mouth of the Kaveri river was a great emporium in ancient times as the capital of the Chola kingdom, from which the whole coast took the name of Chola-

Pūm-Pattinam,[3] the ancient capital of the Chōḷa kings. Its ancient name was Pugār, so beautifully sung of in the introductory chapter of "The Anklet". It was a great commercial

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Maṇḍalam (Coromandel). It shared with Madura, the capital of the Pāṇḍyan kingdom the honour of being famous throughout both Eastern, Western, and Northern regions. There are many indications of foreign influences in the legions of both cities. One object of the poet certainly was to celebrate the praises and to explain the antiquities of what was at that time the chief city of the Choḷa kings. It takes its name from the fact that there the Kaveri river flowed into the sea. It would appear that several cities have been built in the neighbourhood, which have been successively destroyed by the sea. The poem describes it as it was in the time of Karikāl, one of the most renowned of the Choḷa kings. It would seem to have contained temples, colleges, and monastaries of every sect or school then flourishing in South India. And what seems to us surprising is that they appear to have dwelt in perfect harmony. In fact, it seems as though the majority of the people worshipped indiscriminately at all the shrines. Around the city and the royal residence were a series of gardens planted with trees, shrubs, and plants interspersed with memorials to the dead and with various consecrated buildings. Each of these was surrounded by a high wall and there were gates strictly guarded, leading from one to the other In the vicinity of these gates, statues were placed in which various divine or semi-divine personages were supposed to dwell, frequently exchanging a word with the passers by. Resembling somewhat our own great cities, they yet abounded in elements that appear to us exceedingly grotesque. It is to be remembered too that the city which is spoken of by Ptolemy, the geographer, as the emporium of *Chaberis*, was a seaport to which ships from all parts of the then known world brought cargoes of merchandise, and much else, which were speedily conveyed to the inland towns. In fact, in those ancient times, South India was by no means isolated from the rest of the world. This accounts for the existence of words and ideas foreign to most parts of ancient India, when it is remembered that Greeks from Alexandria, Arabs from Mecca jostled in its streets with Romans, Hindus of every class, and with men from all the Eastern regions, it will be seen that the feast of Indra must have afforded a varied and interesting spectacle.

[3] Compare the *Naladiyar*, Ch. xxvi and xxxii.

city in the time of Ptolemy, who writes of it under the name of *Chaberis Emporion.* It was here that Kōvalan lived, whose heroic wife was afterwards deified. It is said to have been the peculiar care of the great Tamiḻ sage Agastiyar. An ancient king begged of Indra[*] that, once in the year, for twenty-eight days, he would vouchsafe to visit the city, and his request was granted. From generation to generation, this was the great festival of the kingdom.

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[*] In the account of the inauguration of the feast of Indra we get some glimpses of the arrangements of the city. It seems to have been divided into two parts, of which one lay along the harbour and presented the characteristics of modern sea-port towns. The other which was some distance inland was the abode of the wealthy. There was the palace, and its streets were full of the abodes of luxury and splendor. Between these two, was a square of considerable extent, where the markets were held and bazaars of every kind of merchandise were found. There were two especial demons called the 'demon-of-the market' and the 'demon-of-the-square' who had shrines and images at either end of this square. We are told that their especial function was to punish, and even to devour those that were guilty of gross sins; and the inhabitants are heard saying to one another "if we neglect to keep the feast, the Bhūtas will cease to guard us by punishing wicked persons." These demon-shrines were said to have built by an ancient king of the city called Musugamtam which seems to be a corruption of Muchukunda whose history is given in Wilson's Vishṇu-Purāṇa; but I can find no trace of any king of that name in South India. No doubt very much of Paurāṇic legends was current in those regions. It is curious that the plagues of society from whom the Bhūtas had to protect the city are referred to as of six classes, all guilty of various crimes and all assuming the garb of ascetics, and making their garb of devotees a means of concealing their evil practices. Such characters were evidently to be found in great numbers in the monasteries of all sects. They are referred to in the Kuraḷ also.

It is to be noted also that even to this day every native town has in addition to its temple or temples some older shrine, obviously a survival of ancient demonology. In times of panic, it is to this shrine that the people crowd. In Madras it exists and is much frequented. The temples may be more splendid but it is the demon-temple that has the power.

While our heroine and her mother were living in the Buddhist monastery, the time of the festival came round, and then the sectaries of the various religions.—Buddhists, Jains and Hindus, came together and said: "let us celebrate the feast of Indra, lest the demons take advantage of our impious neglect, and so the city perish." Accordingly, from out the crystal temple, the state elephant was led, seated on which the herald proclaimed [5] to all the inhabitants "the season has come when all the gods leave the heavenly regions deserted, and make themselves visible among mortals. Decorate your temples and your houses, let garlands hang through every street, from

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[5] Great stress is laid in old Tamil verse upon the Drum, which was kept in the precincts of every chieftain's palace, and was treated almost as a kind of lesser divinity. It was made to rest upon a luxurious couch, being constantly cleansed, rubbed with perfumed earth, and covered with wreaths of flowers. On special occasions it was borne forth on the back of the stateliest of elephants. Its deep hollow sound gathered the people around to hear the proclamations of the ruler, specially when he was going forth on some marauding expedition. We are reminded of the Italian Carroch (Carroccio) which in like manner was borne forth in Florence or Padua. ...."

"Hale forth the carroch—trumpets, ho,
"A flourish! Run it in the ancient grooves!
"Back from the bell! Hammer—that whom behoves
"May hear. .... *(Sordello.)*

An interesting song has been preserved (See *Puṟa-Nāṉṉūṟu* 50) composed by the bard Môçikıranār. One day he had wandered into the courtyard of the palace,—perhaps the palm wine or the richer juices that the *Yāvanar* had brought from over the sea, had proved too strong for him. But, at any rate, he saw the richly ornamented and cushioned couch on which the royal drums were usually placed. These had been removed to be cleansed and anointed, and he threw himself on the unoccupied bed, and fell fast asleep, in which state he was discovered by the king. Now the courtiers, who were jealous of the royal favour he enjoyed, gathered round, anticipating the condign punishment of the intruder, who had transgressed so sorely the rules of palace etiquette. But

every window. Let the sound of every species of music be heard throughout all your borders. Let merchants and dealers, in all that is beautiful and precious, fill every avenue. Let the temples of every religion and sect be crowded with devout worshippers. Let the teachers of every school deliver their lectures, hold disputations, discuss their tenets and promulgate their faith. Thus let the city be filled with peace and gladness." (*To our western ideas it is hard to think that civic peace would be the result of implicit obedience to these latter commands*).

Our story really begins when the great seaport was thus thronged with all the deities from their 31 spheres, and with all varieties of men from every land. There can be no doubt that Greeks, Romans, Arabs, and many other peoples were among the visitants. The extent to which South India lay open to the commerce of the Western and Northern lands is often not fully realised by European writers.

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the kindly hearted king standing over the sleeper took up a fan with which he smiling cooled the sleeper's brow, and watched over him till he awoke! This is commemorated in the following very natural little lyric :

(STOLEN SLUMBERS.)

'They took the drum to wash, and I meanwhile
resigned myself to slumber on the couch,
with peacock feathers and with gems adorned,
and with the glorious wreath men set on brow
who go to storm the strongholds of a foe.'
The couch was softer than the sea-foam pure,—
on which unwitting I had cast myself.
I slept, and when I woke above me stood
an awful form before whom foemen flee.
I trembled, but he gently waved the fan
above me—bade me sweetly slumber on.
Surely 'twas not to win applause from earthly bards,
But that the deed might echo loud in higher worlds!

There was a curious mixture of ferocity and coarseness, with gentleness and chivalric courtesy, in the department of some of these rugged old worthies of the Tamil lands!

CHAPTER II.

THE CITY IN TROUBLE.

According to the summons given in the former chapter the whole city became one splendid scene of triumphant rejoicing. Those ancient festivals were a strange mixture of religious celebrations, royal and civic pomp, and mercantile activity. They were fairs on a very magnificent scale. It was the custom for all the actresses, dancing girls and songstresses to give magnificent entertainments on these occasions. The variety of accomplishments which some of these performers possessed gave to the exhibitions a character in which the theatre, the music hall, the lecture room, and even the booths of jugglers and fortune-tellers were not wanting. These were most popular, and indeed quite indispensable to the success of the feast. Great then was the consternation, when it was reported that their old favourite, and her young daughter (who was expected to make her *debut* on the occasion) declined to appear. They had, it was announced, entered a Buddhist nunnery, where they were under the instruction and training of a Guru whose name was Āravaṇa-aḍigaḷ.[6] Forthwith an assembly of all the notables of the town,—princes, merchants, warriors, saints and sages,—was convened, and an embassy was dispatched to the recusants. The embassy consisted of two persons, Chittrāpati and Vayanthamālai.[7] Chittrāpati, who was the grandmother of Maṇi-Mekhalai, accordingly made her way to the nunnery, where she was greatly distressed to find her daughter Māthavi worn and emaciated with the privations of her convent life. On expressing her sorrow, Māthavi replied as follows: "It would be unfitting for my daughter, who is

[6] Aḍigaḷ = saint.

[7] The former of these ladies was the mother of Mathavi. She was an exceedingly cunning and unscrupulus person, as will appear in the sequel, Vayanthamalai was a friend and companion of Mathavi and had been like her, a dancing girl.

also (by adoption) the daughter of the great Kaṇṇagi, to demean herself by following the life of a dancing girl. And as for myself, when her father, my lover, died in Madura, I in sorrow came hither, and falling at the feet of the great Guru Aravaṇa poured out my sorrows. He said to me:

"Those born on earth share instant woe!
"Those freed from birth high rapture know!
"Clinging desire is cause of human pain!
"Quench that desire and bliss you gain."[8]

He has also taught me the five ways of virtue[9] which are refraining from murder, abstinence from intoxicating drink, avoidance of untruth, absence of sensual desire, and refraining from theft. I therefore cannot come to your festival. Take this my message back." Hearing this reply they stood and while confounded, like those, who have dropped into the sea, a pearl of great price, and then made their way back.

(To be continued.)

G. U. P.

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[8] These are His four fundamental truths of Buddhism.
'Embodiment is sorrow; Release from it is bliss;
Clinging desire is cause of the for'st;
Extinction of desire brings His second!'

[9] These are His five cardinal virtues. These as given in the text are the five prohibitions: (1) Do not kill; (2) do not drink intoxicants; (3) do not lie; (4) do not indulge in impure habits; and (5) do not steal.

VĪRAŠAIVISM, A PHASE OF THE ĀGAMĀNTA.

(Continued from page 133 of No. 3 Vol. XI.)

The Vīrašaivas are said to have discarded, I mean popularly, all sorts of rites, on the presumption that they do not regard the *Karma-kāṇḍa*, the *Yajña-kāṇḍa*, the *Brahmaṇas* of the Vedas, as binding on themselves. The popular notion is a mixture of truth and error. The Vīrašaivas are rigid puritans, and look down upon all those rites, which are based on the *Vedas* or *Smṛitis*, that have only an *aihika-phala* in view, or that binds man to the path of *pravṛitti*; while they have a number of rites appearing like religious externals, which are absolutely binding on them, and the object of which is to put man on the wheel of *nivṛitti*, and never on the wheel of *samsāra*. And, thus, is clear the reason why Vīra-šaivas, although they take strong objections to the Vedic *yajñas* inculcated in the *Karma-kāṇḍa* literature of the Brahmaṇas, Kalpa-sūtras, Gṛihya-sūtras and so on, have special rites of their own, which they observe with all religiosity. Their motto is अल्पक्रियाबहुफलं in the words of the *Vatuḷāgama*, but the *kriyas* are extremely puritanical in that they are intended to teach self-abnegation of all the so-called "good things of the world", and to cultivate in the mind of the Vīra-šaiva that *jīva-kāruṇyam* and neighbourly love, which is so emphatically and thrillingly brought out in the subjoined lines of the சிவஞானதீபம்:

எவ்வுயிரும் பராபரன். சந்நிதியதாகு
மிலங்குமுயிருடலனைத்து மீசன்கோயி
லெவ்வுயிருமெம் முயிர்போலென்றுநோக்கி
யிரங்காதுகொன்றருந்து மிழிவிஞேரை

வவ்வியமன் றூதரருந்தண்டஞ்செய்து
வல்லிரும்பையுருக்கியவர்வாயில்வார்த்து
வெவ்வியதீயெழுநரகில்வீழ்த்திடாரு
வேதனைசெய்திடுவரெனவோதுநூலே.*

These Kriyas constitute the *daśa-karmas* or *daśa-saṁskāras* (though, properly speaking, the *shoḍaśa-karmas*, counting, of course, from the *garbhādhāna*) of which the *dīkshā* or 'initiation into the *liṅga-sambandha*', destroying the "three impurities", and opening up a true knowledge of the doctrines of the faith through the lips of a competent *guru*, is the most vital. There is practically no difference in the *modus operandi* between the *dīkshā* observed by the Liṅgi Brahmins and that observed by the Aliṅgi Brahmins or the so-called Śiva-Dvijas or Ādi-Śaivas. The *mantras* are the same, the rituals are the same and the *kalpas* are the same. In the case of the Vīraśaiva, the "liṅga-sambandha" is a great event, and marks a distinct step in spiritual Life. The Vīraśaivas have also to perform the *pañcha-yajñas* or *pañcha-śiva-yajñas*, intimately connected with *liṅga-dhāraṇa*, and their object in performing them is to help the mind to attain *jñānodaya* and the soul to "find" God. The Ashṭāvaraṇas or the "eight shields", such as *Guru*, *Liṅga*, *Jaṅgama*, *Vibhūti*, *Rudrāksha*, *Prasāda*, *Pādodaka*, and *Mantra* are the spiritual weapons which every Vīraśaiva is expected to fortify himself with, to withstand any possible onslaughts of the *prākṛita* blandishments. There are besides the *shaṭ-karma*, beginning with *Yajana*, and the *pañchāchāra*, like the Liṅgāchāra, Sadāchāra, Śivāchāra and so on.

When all the outer observances of the Vīraśaivas are closely studied with sympathy and insight, you will see that the entire religion is a vindication of the principle of

* *Apud* Revaṇārādhya's *Śivajñānadīpam* (Tamil metrical version), poḍu *v.* 5 (q.v.) See also, what is said about *kāruṇya-sampatti* (=*bhūta-dayā*) as an essential qualification for the *mumukshu*, in Revaṇa-śiva-yogi's *Siddhānta-Śikhāmaṇi*, parichchheda xiii.

the brotherhood of man, and its necessary concomitant, the neighbourly love, nay, the universal love, and that of the renunciation of the world, that is, the renunciation of the *prapañcha* with its vicious cycle of bitters and sweets, sweets and bitters, and so on, in never-ending succession. I may safely say that there are few faiths that have flourished on the Indian soil, which have so openly preached the equality of man, of the prince and the peasant, of the sage and the sinner, in the social scale. The Vīraśaivas did away with lip-religion of polished commonplaces and of mere moral and spiritual shibboleths, and actually lived the principles that they taught. The invidious distinction that is usually shown in India between man and man, as a social being, as a moral being, and as a spiritual being, has brought the country so low in real spirituality that sham and humbug and fine phrases exist in place of real religion. The *Śiva-drishṭi* is not the preserve of any one man or woman, it is, on the other hand, the treasure-trove that is buried in the *dahara-puṇḍarīka* of every rational being. And the greatest *Samyakdarśins* and *Anubhavis* who have kept up the spirituality of India, who have been a standing witness to the truth that God can not only be inferred, but can actually be seen, can not only be fervently prayed to with emotion and devotion, but can, in the most real sense, be known, have not always been drawn from sections of population, who pride themselves on their pharisaic ritual, and superiority of blood and birth. The Vīraśaiva sees God in every *Jaṅgama* that he meets, and his notion is that he is actually worshipping and pleasing the Lord, by reverencing the *Jaṅgama* who is the tabernacle of the Lord. The order of *virakta-jaṅgamas* is a living testimony to the manner in which the principle of renunciation is making itself felt in the community of Vīraśaivas.

As you may have inferred from my previous references, the Vīraśaivas are divided into Sāmānya-Vīraśaivas, Viśesha-

Vīrašaivas and Nirābhāris. The Sāmānya-Vīrašaivas or *non-pañchamašālis* are, more or less, converts, or descendants of converts from other faiths. The Višesha-Vīrašaivas are said to be the scions of one or another of the various families that have sprung from the descendents of the *Mūlāchāryas* and their legitimate spiritual successors. The Jaṅgamas are chosen and ordained only from the septs of the Višesha-Vīrašaivas. The Nirābhāris represent the highest order of spiritual elevation among the Vīrašaivas. And this last was about to be extinguished during the palmy days of Buddhism and Jainism in the Deccan, and tradition says that Alama-prabhu, the central figure in the fascinating spiritual epic of the *Prabhu-liṅga-līlā*, resusciated the order, and left it much the stronger than before. The pontifical seat of the monachism and spiritual influence of the Nirābhāris, thus rejuvenated by Alama-prabhu, is known as the Šūnya-Simhāsana, and the present representatives of that order go by the name of *viraktas* or *virakta-jaṅgamas*, though, it should be pointed out that, they do not exercise any sort of ecclesiastical control over the laics. Over and above these three main divisions of the Vīrašaivas, there are the Bhaktas, who are further classified into the Sāmānyas and Višeshas. The title of honour that is usually used in mentioning the name of a Liṅgi-Brahmin is Ārādhya, as we may see in the names, Nija-guṇa-ārādhya, Ekorāma-ārādhya and so on, but the class of Ārādhya Brahmins that exist in Northern Circars, Ceded Districts and elsewhere, are half-hearted Liṅgi-Brahmins, because, they combine, in themselves, the sacramental rites of the Sāmānyašaiva and the Vīrašaiva faiths, and, thus, please neither the Sāmānyašaivas who are the so-called *smārtas*, nor the Vīrašaivas.

(*To be continued.*)

V. V. R.

A Letter to the Editor.

Some Astronomical Remarks on Sri Sankara's Horoscope.

PART II.*

To

M. R. Ry., V. V. RAMAṆA ŠĀSTRIN AVARGAL,

EDITOR, "THE LIGHT OF TRUTH",

MADRAS, N. C.

DEAR SIR,

I am now in a position to make a comparative survey of the calculations made by Mr. Pichchu Aiyar in regard to the horoscope of Šrī Šaṅkarāchārya, and the European positions of the planets for the same epoch. The time taken is, as previously stated,

A. D. 805 (K. Y. 3907) April 7 days, 19 hours, 50 minutes = April 8th at 7-50 A.M. Greenwich Mean Time.

It has already been shown that the two systems are in agreement as to the date (astronomical) of the nativity, and the Moon's age viz., 5th day after New Moon.

But it appears from the Travancore calculation that the Sun held the longitude 0 sign 16 degrees 36 minutes of the Indian Zodiac. This, compared with the mean value of Sun (European), namely, 0 sign 21 degrees 22 minutes, shows an *ayanāmša* equal to 4 deg. 46m., and this I have augmented by the centennial variation due to precessional difference, which for the year 805 A.D., is 2 minutes 9 seconds. Accepting, then, the value of 4 degrees 48 minutes *ab* Equinox as ayanāmša, this quantity should be found constantly in the comparison of the planets' places by both systems. This, unfortunately, is not the case; and therefore a test of the books appears to be

* Part I of this contribution appeared at pp. 280-285 of the last number of this Journal.—*Ed. L. T.*

necessary in the last resort. But it is equally possible that some errors of calculation may be discovered when the work is set out. I have already given my calculations for the Sun and Moon in this case §, and I will now, with your permission, give the calculations for Mars (a superior) and Mercury (an inferior). It will then be open to any of your skilful readers to question any stept or valuation in the process.

Calculation of Mars.

	Long. s. d. m.	Aphelion s. d. m.	Node s. d. m.
1800	7-28-52	5- 2-23	1-18- 1
+5	7-26-57	0- 0- 6	2
1805	3-25-49	5- 2-29	1-18- 3
– 1000	8-16-58	0-18-37	– 7-35
805	7- 8-51	4-13-52	1-10-28
April	1-17-10	9- 0- 7	8-22- 5
7 d.	3-40	4-16-15	4-18-23
19 h.	26	Anomaly	Nodal Distance
50 m.	„		

9- 0- 7
– 8- 2 to Anomaly

8-22- 5
+1 to Nodal Distance

8-22- 6 Heliocentric longitude of Mars.

We have already seen that the Sun's Anomaly for the epoch was 9 signs 27 degrees 17 minutes and 10 seconds, which gives

§ The author is referring to his previous paper mentioned in the first foot-note.—*Ed. L. T.*

the logarithm of the earth's Vector (distance from Sun) = 400366. The Anomaly of Mars gives his distance log. 415486. Inclination of orbit 1 degree 51 minutes + cos. 999978.

			s. d. m.
Mars Log. dist.	415486	Sun	0-21-24
" Inc. cos.	999978	Mars	8-22- 6
	415464		3-29-18
Earth Log. dist.	400366	½ =	59 deg. 39 min.
	015098		

		d. m.		
Log. tan.	902162 =	6- 0		
" "	9.17260 =	8-28		
	Sum	14-28	sine.	9.39762
			a. c.*	0.60237
	Diff.	2-28	sine.	8.63385
		59-39	tan.	10.23245
		16-24	"	9.46867

Angle of Mars from
Sun as seen from Earth = 76- 3

	s. d. m.
Sun	0-21-24
Mars	2-16- 4

Longitude 10- 5-20 = Aquarius 5 d. 20 m.
Ayanāmša − 4-48

10- 0-32 = Kumbha 0 d. 32 m.

* The letters "a.c." are used as a contraction for *arithmetical complement.—Ed. L. T.*

Mr. Pichchu Aiyar's calculation makes it in Makara 29 deg. 50 minutes, a difference of 42 minutes. This may be an an error of calculation or of notation in the tables used by Mr. Pichchu Aiyar, but it may also very well be a difference in the estimate of Mars' mean motion in years, or in the value of equation to centre, due to anomaly, that is to say, in the angle of parallax.* It is here of considerable importance, astrologically

* For the information of "Sepharial", we shall be glad to append the *modus operandi* for arriving at the longitude of Mars, according to the *parahita* system :—

I. First obtain the *khanda* as a preparatory step for the calculation of the required longitude, and do it in the following way: (1) Set down the number of days from the commencement of the *kali* era to the required year. Add to these the number of days from the commencement of the required year to the time of calculation, reckoning by *solar months.* (2) From the whole number of days subtract 1,587,006 and the remainder will be the *khanda* required. (3) To make sure that the result is accurate, divide the *khanda* by 7, and the remainder should indicate the *week-day* for which the calculation is made, reckoning from Saturday, as the first.

The above process is meant for the purpose of shortening the calculation. The *khanda* is really an *abridged period.* The time passed at the date of the system is 1,587,006 days which are = 4,344 years and 324.5 days roughly. This works to January, 1234 A.C. as the time of the inauguration of the parahita system, in at any rate its present form.

II. Divide the *khanda* by 687, omitting the quotient (= number of complete revolutions); reduce the *remainder* by multiplying by 12, 30 and 60 successively, and dividing by 687, for *signs, degrees* and *minutes.*

Note. This is, as 687 : 1 resolution of Mars : : *khanda* : revolutions etc., passed. But 687 d. is too great. Mars' mean sidereal period = 686.9796458 d.

III. To correct the above rule, multiply the whole number of Sun's revolutions in the *khanda* by 46, and divide by 230, and the quotient will be *minutes* ; this is additive.

Note. This is, as 230 : 46 : : Sun's revolution in khanda : correction required. This gives for one year, 12 seconds. This is required because the mean period of Mars is given too great under II.

IV. From this whole amount, subtract Mars' longitude at Epoch, which is 11 signs 8 degrees 31 minutes, and we obtain *Mars' mean longitude.*

V. From this subtract Mars' *aphelion longitude* = 3 signs 28 degrees, and we obtain Mars' mean anomaly.

Take the equation from Mars' *Manda Jyā* (which is properly the equation to the centre) and divide it by 2. This quotient is *subtractive* or *additive*, according as the anomaly is less or greater than 6 signs, and is to be thus applied to Mars' mean longitude.

This gives the *first equated heliocentric longitude.* Subtract this from Sun's mean longitude. This gives a *new argument* or *mean commutation.*

Note. At this point the *karaṇa-grantha* (= practical spherical astronomy) introduces *two tables* (= elongation tables) (i) for the first and last three signs, and (ii) for the second and third three signs, of commutation. These are respectively known in Sanskrit as *Makara Jyā* and *Karki Jyā.* The *Makara* or *Karki Jyā* equations are for the purpose of reducing heliocentric to geocentric and the related tables give the annual parallax of the planet, in minutes of a degree. One school of *parahita-gaṇakas* considers the aphelion of Mars as fixed, but, of course, the aphelion of Mars for a hundred years is 1 sign, 51 minutes and 40 seconds. In some Sanskrit astronomical works the motion of Apsides for Mars is taken at 1 minute in 980 years.

VI. With this *new argument*, take out the equation from the first or second table just named (as the case may be) on the same principles as in the case of the *Sun* and *Moon*, and divide it by 2. This quotient is to be *added to*, or *subtract from, the first equated longitude*, according as the argument is *less* or *greater* than 6 signs; from this we get the *second equated longitude.*

speaking, because it involves the exaltation sign of Mars. Historically it is not of the same importance, because we may reasonably infer that tho same or similar tables or calculations were known to Mādhavāchārya † as were modernly employed by the astrologer of Cochin.

Now for Mercury.

His mean longitude heliocentric is found to be 3 signs 14 degrees 53 minutes, distance from Node 2 signs 10 deg. 54m., by which the reduction to ecliptic brings out the true heliocentric longitude 3 signs 14 degrees 45 minutes. The anomaly is 7 signs 0 degree 49 minutes. Log. cos. of greatest inclination 9·99675.

Long. Mercury	3s.	14d.	45m.
Long. Sun	0	21	24
	2	23	21 = 83 deg. 21 minutes.
			$\frac{1}{2}$ = 41 „ $40\frac{1}{2}$ „

From these elements we calculate the geocentric longitude as follows:

VII. From the *second equated longitude, subtract Mars' aphelion longitude* = 3 signs and 28 degrees; and we get a *corrected mean anomaly.* With this take the equation from *Mars' Manda Jyā* (explained in V *supra*), and apply it to *Mars' mean longitude*, according to the previous principles, and we get the third *equated longitude.*

VIII. Finally, subtract the *third equated longitude* from the *Sun's mean longitude*, and take the equation for the *remainder* from Makara Jyā, or Karki Jyā, (explained in *Note* to V *supra*) as the case may be, and apply it to Mars' *third equated longitude*, according to previous principles, and we get **Mars' geocentric longitude.**—*Ed. L. T.*

† Our author is quite right in his inference, as Mādhavāchārya is known to have written a work on the determination of *tithi*, *vāsara*, *nakshatra*, *yoga* and *karaṇa* to which Vaidyanātha Dikshit, the author of *Sruti-muktāphala*, occasionally refers.—*Ed. L. T.*

Log. R. V.*	351067			
	999675			
	350742			
R. V. Earth	400366			
	950376	d. m.		
tan.	902162 =	6- 0		
„	852538 =	1-55		
	Sum	7-55	sine	9.13904
			a. c.	0.86095
	Diff.	4- 5	sine	8.85252
	½ Angle	41-40½	tan.	9.94935
		24-42	„	9.66282
		16-57½		
Sun's longitude		0-21-24		
Geoc. „		1- 8-21½	Mercury.	

	s.d.m.
This may be taken as	1-8-21
Subtract Ayanāmša	4-48
Longitude of Mercury in Ind. Zod.	1-3-33
„ by Cochin Astrologer	1-1-58
Error	*minus* 1-35

This error is rather considerable but yet well within the limits of possible cumulative differences. This, like all planetary values, is affected by the value of Sun, and if there is no allowance made for centennial variation of anomaly and consequently of the earth's vector, and further if the variation of Mercury's orbital inclination is not allowed for, small differences will readily accumulate.

* This is contraction for "Radius Vector."—*Ed. L. T.*

The other planets, when compared by the two systems, are :

	Indian			European			Difference	
	s.	deg.	m.	s.	deg.	m.	deg.	m.
Saturn	6	13	57	6	17	32	3	35
Jupiter	3	19	41	3	22	55	3	14
Venus	1	29	27	2	3	7	3	40

Taking the differences due to the Sun and the five planets, we may derive the mean value of *Ayanāmša* = 4 deg. 32m., which, at a mean rate of 50 seconds per year for precession, yields the Epoch 0 = 479 A.D.

Despite the small differences we have found between the two sets of calculations, there remains no doubt whatsoever in my mind that Mr. Pichchu Aiyer has correctly ascertained the day of the Āchārya's birth and also the hour which most nearly satisfies the conditions cited by Vidyāraṇya. This brings me to the mention of the fact that the Ascendant at Travancore * with R. A. 30 deg. 0 m. 15s. on the mid-heaven, and obliquity of ecliptic 23 deg. 37m. for A.D. 805, is found to work out to 4s. 5deg. 7m., less ayanāmša by Sun's longitude 4 deg. 48m. = 4s. 1deg. 9m., as compared with 3s. 29deg. 17m., as given by the Cochin calculation, which seems to require that the nativity took place some 8 minutes earlier than stated ; for with *simha lagna* we do not satisfy the phrase: lagnešubhe šubhayute sushuye kumāram ; while with *kaṭaka lagna*, Bṛihaspati in *kaṭaka* will satisfy the record.

Believing that these abstruse questions are of universal and not merely insular interest and that you, Sir, have the cause of truth nearly at heart, has given me confidence in addressing this lengthy communication to you.

I am,
Dear Sir,
Yours faithfully,
SEPHARIAL.

* The geodetitic co-ordinates of Kālaṭi is roughly 10 deg. 37 m. N. and 76 deg. 29 m. E.—*Ed. L. T.*

The "Light of Truth" and the Archæological Department.*

The public is not always served with the information that is most useful for it to know. A recent printed order (G. O. No. 1032, dated 5th November 1910) issued by the Public Department of the Madras Government, publishes rules regarding the decipherment and publication of Indian Inscriptions, but, it has apparently not been laid on the Editor's table. The contents of the order have quite a popular interest about them as they bear upon the methods of taking impresssions of inscriptions found on stone and copper, and what should be done on the discovery of any such inscriptions. The order receives a further interest from a letter of Mr. H. Kṛishṇa Śāstri, Assistant Epigraphical Superintendent for Epigraphy, Southern Circle, which forms an enclosure thereto; and as the latter makes certain allegations, which are in the nature of adverse reflections on the competency of Epigraphists outside Government employ, it becomes necessary to quote it in full:

"The rules regarding the decipherment and publication of Indian inscriptions embodied in G. O. No. 460, Public, dated 15th June 1907, and forwarded to all Collectors and the Departments of the Secretariat, state that every public servant should, on the discovery of any copper-plate record or stone-inscription, bring it at once to the notice of the Assistant Archæological Superintendent for Epigraphy who will arrange for its proper interpretation and publication in the *Epigraphia Indica* in consultation with the Government Epigraphist at Simla. I beg to submit in this connexion two irregularities which I have noticed in the course of my official duties, and request that the Government will be pleased to consider them, and pass suitable orders to set matters right.

* Extracted from *The Hindu* of January 13, 1911.—*Ed. L. T.*

"2. The *first* is the case of the Krishṇāpuram plates of Sadāśivarāya" which, according to the two joint-authors who have published a paper on them (*Epigraphia Indica*, Vol. IX, pages 328 ff.), "were kindly secured for them by Mr. N. Gopālasvāmi Aiyaṅgār, B. A. B. L., Deputy Collector, Kollegal," without, of course, any reference to the Assistant Archæological Superintendent for Epigraphy. The other is the "Chikuru Grant" published on pages 1 to 8 of Vol. IX, No. 1 (for July 1910), of the Journal entitled *Siddānta Dīpikā* edited at Madras by Mr. V. V. Ramaṇan, F.Z.S.(Lond). This set of ancient copper plates was secured for the author by Mr. J. M. Nallasvāmi Pillai, B.A., B.L., District Munsiff, Rajahmundry. I don't know if the Government order under reference is binding on officers of the Judicial Department and if they have also to report to the Archæological Department any objects of antiquarian interest which may come under their notice. If, however, the existing orders do not, I request that the Government may be pleased to consider the desirability of extending them.

"3. As long as the Government maintains an establishment of experts for dealing with such finds efficiently, it is, in my humble opinion, undesirable that public servants should forward for decipherment and interpretation any ancient records which they may find to amateurs outside the department. This procedure necessitates a second treatment of such records by competent scholars, and the turn given to them by amateurs is often misleading.

"4. In the case of the Chikuru Grant, I am quite sure the Government Epigraphist would like to publish it with a photo-lithograph in the *Epigraphia Indica* and he would naturally ask me for impressions of them. I would, therefore, request that the District Munsiff of Rajahmundry may be asked to send the original to me on a short loan."

Mr. Krishṇa Śāstri makes a series of mistakes in the references he makes to the "Chikuru Grant." The Journal in which the paper on that grant was published is known only by

two alternative names, viz, "*The Light of Truth*" or "*The Siddhānta Dipikā and Āgamic Review.*" And so the name "*Siddhānta Dīpikā*" is incorrect. The paper was not published in Vol. IX, No. I, but in Vol. XI, No. I. Nor does the paper occupy pages 1 to 8 as Mr. Krishṇa Śāstri says, but only pages 5 to 8. And the author of the paper is Mr. T. A. Gopinātha Rao, M.A., Superintendent of Archæology, Trivandrum, a man who was trained under the eye of Dr. Hultzsch, and who has recently been nominated as a member of the German Oriental Society. In the technique of Epigraphy, Mr. Gopinātha Rao is by no means inferior either to Mr. Krishṇa Śāstri or to Mr. Venkayya, while he possesses an additional advantage in his simultaneous knowledge of six Indian Vernaculars, an attainment that is rarely to be met with in the present staff of the Government Archæological or Epigraphical Department. His professional status in the Travancore State Service can be pitted against that of Mr. Krishṇa Śāstri, without the least fear for the result. It is, hence, exceedingly regrettable that Mr. Krishṇa Śāstri should have chosen to call Mr. Gopinātha Rao an "amateur outside the department" and to reflect that the "turn given by such amateurs is often misleading." The general trend of his letter is merely an enunciation of an exploded fancy. If the position which Mr. Krishṇa Śāstri would fain take up be recognised all round in scientific research, an Alfred, R. Wallace is an utter impossibility, and an Avebury is only a chimera. As a matter of fact, we know, how much astronomy and medicine, chemistry and zoology, are indebted to private experts, who never ranged themselves on the side of any hide-bound department of specialists, that derived its unique importance through its service under Government. If we mistake not, the paper on the "Chikuru Grant" was also sent up by Mr. Gopinātha Rao to the *Epigraphia Indica*, and its Editor has agreed to publish it.

The strictures passed by Mr. Krishṇa Śāstri apply also to the "two joint-authors who published a paper on the Krishṇāpuram

plates of Sadāšivarāya in the *Epigraphia Indica*. If the force of the strictures should be pushed to its logical limit, the expert Editor of the *Epigraphia Indica* who admitted that paper into his official organ, would be equally open to Mr. Kṛishṇa Śāstri's displeasure. The expert Editor had every right to refuse publication of a paper that, in his opinion, was not based on right decipherment and interpretation of finds, or was misleading in its references or conclusion. It cannot for a moment be believed that the intention of Government in maintaining a department of Epigraphy and Archæology, is to paralyse efforts of a private character in the same direction, but it rather stands to reason to think that Government maintains the department, to provoke unofficial research by example, and also to supplement it, whenever it is undertaken, if private means and resources are unable to cope fully with the exigencies of such research. And the order of the Government will have a more definite meaning if it had specified, for the information of the interested public, the grounds on which it has thought fit to publish the misleading remarks of Mr. Kṛishṇa Śāstri against other Epigraphists, who, it may be, are not employed, under British Government, as such. But whatever the intention of Mr. Kṛishṇa Śāstri in writing in this undignified vein, it is a great relief that, in its Resolution, the Government has quietly ignored his remarks against the "amateurs outside the department," without offering any comments thereon.

"A JOURNALIST".

लग्नाऽतीववसुमान्वसुमाञ्छशांकात्
सौम्यग्रहैरुपचयोपगतैःसमस्तैः ।
द्वाभ्यांसमोल्पवसुमांश्चतदूनतायां
अन्येष्वसत्स्वपिफलेष्विदमुत्कटेन ॥

—*Varāhamihira's Bṛihat-Jātaka, Chap. XIII, v. 9.*

Maritime Activity and Enterprise in Ancient India *.

(Continued from page 225 of No. 5, Vol. XI.)

(Intercourse and Trade by Sea with China—III.)

VIII. CHINESE PILGRIMS TO INDIA 500-1000 A. D.: EVIDENCE OF INDIAN MARITIME ACTIVITY IN THE EASTERN SEAS

(A)

We have seen that the evidence of the Chinese pilgrim, Fa-hien, proves the great familiarity of the Indian mariners with the Chinese waters at the beginning of the fifth century A. D. From this time forward they flocked to India in ever increasing numbers, very often by the sea, in ships belonging to Indian merchants or to the Indian settlers in the numerous colonies in Further India and the Malay Archipelago. These pilgrims who came to India to visit the sacred sites and monastic establishments, to study the doctrines preached by Buddha, and to take home to China the books in which those doctrines were expounded, have left behind them a considerable number of narratives of their travels and descriptions, more or less extensive, of the countries visited by them. During the latter half of the seventh century alone no less than sixty of them are mentioned by name, their itineraries having been compiled by their great contemporary and fellow-pilgrim, *I-tsing* (who visited India in 673 A.D.), in a work called *Ta-tang-si-yu-ku-fa-kao-seng-chuan* or "Memoirs of eminent Priests who visited India and neighbouring countries to search for the Law under the Great Tang Dynasty." I-tsing also wrote a record of the Buddhist religion as practised in India and her colonies in the Malay Archipelago in a work entitled *Nan-hai-chi-kuei-nai-fa-chuan i.e.* "The Record of the sacred Law sent home from the Southern Sea," the book having been composed and sent to

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* Extracted from *The Dawn and Dawn Society's Magazine*, July 1910. —*Ed. L. T.*

China from the Indian settlement of Sri Bhoja in the island of Sumatra.*

These two books together with the *Travels* and the *Life* of the greatest of the Chinese pilgrims, *Hiuen-Thsang*, who visited India in the earlier half of the seventh century (A.D. 629-645), present before us an India with extensive maritime communications with China and other eastern countries and as a great colonising power. There were ocean-liners plying constantly and regularly between the Bengal port of Tamralipti and Ceylon, and also between both these places and the Far East. Prosperous Indian colonies flourished all along the coast of Further India from Burma to China and also in the numerous islands off the Malay Peninsula, and they were used as convenient halting places for vessels bound for China †. The manners and customs in these colonies, the rules and ceremonies followed and the subjects studied were those of India in every respect, so much so that I-tsing advises would be Chinese pilgrims to India to prepare themselves by a preliminary course of training in the Sanskrit language and also in correct Buddhist practices at some such place as Sri-Bhoja in Sumatra before venturing into Central India (*Vide* I-tsing's *Record* by Takakusu, p. xxxiv) I-tsing speaks of more than ten countries in the islands of the Southern Sea on all of which he found Buddhism flourishing,

* The former of these two works the *Memoir*, has been translated into French by Professor Edward Chavannes of Paris and the latter work, the *Record* has been translated into English by the Japanese scholar, Mr. J. Takakusu, B.A., Ph. D. There is no English translation of I-tsing's *Memoirs*; we have, therefore, consulted the French version by Professor Chavannes and given our own renderings in English from the Professor's French.

† A change had also come over these colonies since Fa-hien visited Java two centuries and half a ago. Buddhism had taken the place of Brahminism as the predominant religion and Buddhist priests had no longer to dread, like Fa-hien, the persecutions of Brahminical merchants on board the ships in which they travelled, but they received specially respectful treatment in the hands of the Buddhist commanders of vessels.

and all of them bear Indian names, such as *Sri Bhoja* or *Malayu* (in Sumatra), *Kalinga* in (Java), *Mahasin* (on the Southern coast of Borneo), *Kacha* or *Kachchha* (in Sumatra) and the islands of *Bali, Bhojapura, Maghaman or Maghavan, Natuna* etc., which are identified with one or other of the islands in the Malay Archipelago* On the mainland of Further India, he refers to the Kingdoms of *Sri-Kshetra* (identified by some with *Prome* in Burma), *Lankasu* or *Kamalangka* (modern Pegu and the Delta of the Irrawadi), *Dvaravati* or *Ayuthya* (in Siam), *Champa* (modern Cochin-China and part of Annam) etc. ([1]), and Hiuen-Thsang also mentions as lying beyond *Samatata* (Eastern Bengal), the kingdoms of *Sri-kshetra, Kamalangka, Dvaravati, Ishanapura* (Modern Cambodia), *Mahachampa* and *Yenmo-na-chou* or *Yavanadvipa* (not yet identified) ([2]). The Indians were also well-acquainted with a country lying so far north as *Korea* which, I-tsing says in his *Record*, "is called in India *Kukkutesvara*" (I-tsing's *Record* by Takakusu, p. 17). We find also reference to a Korean *Sramana* (Buddhist Monk) at Tamralipti in Bengal and to two Korean pilgrims who met with an untimely death at *Pu-lu-shi* near *Sri-Bhoja* (I-tsing's *Memoirs* by Chavannas, p. 36; Beal's *Life of Hiuen Thsang*, p. xxx).

(B)

Coming to the personal narratives of the sixty pilgrims whose travels have been recorded by I-tsing, and who came to India at different periods but all comprised in the second half of the seventh century of the Christian era, we find that many of them came to India by the ocean route. Almost all of these

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* I-tsing's *Record* by Takakusu p. 10 and pp. xxvix-li, and his *Memoirs* by Chavannes, pp. 36, 42, 77, 159, 181 etc.

([1]) *Vide* I-tsing's *Record* by Takakasu pp 9-12, li-lii; I-tsing's *Memoirs* by Chavannes, pp. 57-58 and 203; Essays on Indo-China, 2nd series, vol. ii, p. 1.6 259.

([2]) *On Yuan Chwang* by Thomas Watters, pp. 187-189; and *Buddhist Records of the Western World* by S. Beal, vol. ii, p. 200.

travellers by the sea changed ship at one or other of the Indian colonies we have mentioned above. Many of them, like I-tsing himself, came direct to Bengal, landing at Tamralipti; others, like the Master of the Dhyana, Wu-hing, (³) first went to Ceylon and thence again by ship to Bengal; there were some, like the monk TCheng-Kon and his companions, whom disease or death prevented from proceeding farther than the colonies of *Sri-Bhoja* or *Champa* etc.; and there were others again who, like the Master of the Dhyana, *TChang-min* met with a watery grave on the immense abyss on their way to India. The merchant-ship in which this noble-souled pilgrim sailed from the Indian colony of *Moloyu* in Sumatra for India, was very heavily laden with cargo, and she had not proceeded far from the place where she left her moorings, when all on a sudden enormous waves arose, and in less than half a day she went down to the bottom of the sea. At the moment when it perished and there was a mad rush and a furious fight amongst the merchants for the life-boat, the commander of the vessel who was a believer in the Law, exhorted the monk at the top of his voice to save himself by getting into the boat, but the Buddhist *Sramana* responded with calmness 'Take ye the others into the boat; for me, I stir not.' (I-tsing's *Memoirs* translated by Prof. Chavannes, p. 42).

The foregoing facts gathered from the records of the Chinese pilgrims of the 7th century A.D., supply no doubt,

(³) The Chinese Buddhist monks are distinguished into three classes, according to the part of the threefold Buddhist doctrine to which they attached a more particular importance: those who are the *Masters of the Law* (Dharma); the others, the *Masters of the Dhyana*; and the third, the *Masters of the Discipline* (Vinaya). The title of the *Master of the three Pitakas* (Sutra, Vinaya, Abhidharma), as borne by Hiouen Thsang, was more honorific than any one of these three. Further, the title of *Master of the Shastras* is met with, though rarely, and applies perhaps to a special category of *Masters of the Law* (*Vide* I-tsing's *Memoirs* by Chavannes, p. 1. note 2). Fa-hien was a Master of the Law, while I-tsing was a Master of the Vinaya.

sufficient evidence, that at that period of Indian history there was frequent and intimate intercourse by sea, between India and China, and further that India was then a great colonising country, planting settlements and establishing powerful kingdoms in foreign lands separated from her by the vast ocean.

(C)

During the three centuries that followed (viz., from the 8th to the 11th century A.D.), there are frequent notices in the Chinese annals of leave obtained from the Emperor by Chinese Buddhists to visit India for religious objects (*vide* p. lxxi, *Cathay and the Way Thither* by Sir Henry Yule). So late as 966 A.D. when the monk *Taw-yuen* returned from his twelve years' pilgrimage to India, 157 Chinese priests set out together with the Emperor's permission, to visit India and obtain Buddhist books (*Vide* Dr. Edkins' *Chinese Buddhism*, p. 144). Another of these later travellers was *Khi-nie* who journeyed in India (964-976 A. D.) at the head of three hundred Chinese Buddhist monks who had been sent by the Emperor of China to seek for relics and collect Sanskrit books.* From the 11th century, the Chinese pilgrims became less frequent, no doubt, owing to the decline of Buddhism in India, but that they continued to come here for a long time to come, is evident from the fact that in the middle of the 14th century (1342 A.D.), an embassy arrived at the court of the Pathan Emperor, Muhammad Tughlak at Delhi, with a message from the Emperor of China requesting that he should "be permitted to rebuild a temple in the country about the mountain of Kora", *i.e.*, at the base of the Himalayas, which was much frequented by his subjects (vide *Travels of Ibn Batuta* translated by Lee, pp. 155 *et seq.*)

(To be continued.)

H. C. C.

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* Vide *Vie de Hiuen Thsang* or 'Life of Hiuen Thsang,' translated into French by Stanislas Julien p. vii.

THE "ĀGAMIC BUREAU" NOTES.

As others see us.

The following is Dr. F. Otto Schrader's review of Dr. L. D. Barnett's edition and English translation of Abhinavagupta's Paramārthasāra, and appears in *The Theosophist* of November 1910. We need not point out to our readers that Abhinavagupta's Paramārthasāra is a standard classic on the teachings of the Āgamānta, and has deservedly occupied a high place in the list of works prized most by the Āgamic:

"The Paramārthasāra of Abhinavagupta is published and translated (in the Journal of the Royal Asiatic Society of Great Britain and Ireland for July 1910—*Ed. L. T.*) by Dr. Barnett as a further document telling in favour of his view expounded in the Belgian Journal *Le Muséon* (1909) 'that the living faith of the majority of modern Tamils is in almost every respect, and certainly in all essentials, the same doctrine that was taught in Kashmīr about the beginning of the eleventh century by Abhinavagupta.' Dr. Barnett has meanwhile gone a step further (in a paper which, I understand, will also appear in the *Journal of the Royal Asiatic Society*) and declared decidedly that the teaching of the Pratyabhijñā school 'passed through Āgamic and other channels, southwards, notably into the Kanarese country in the middle of the twelfth century, and reappeared at the beginning of the thirteenth, as the basis of the Tamil Siddhāntam' (From *The Hindu*, quoted in the *Siddhānta Dīpikā*, June 1910). At a similar conclusion we had ourselves arrived sometime ago (see our Description Catalogue, Vol. I, p. IX, note †), and as a further proof of its correctness we may point to the fact that manuscripts, in the Grantha and Telugu character, of some of the works of Abhinavagupta are still now in existence in Southern India (*e. g.*, in the Adyar Library). The Śaiva-Vedānta of Kashmīr (Dr. Schrader is referring to the Agamānta under this interesting name—*Ed. L. T.*), then, is the source of the South-Indian Śaiva Siddhāntam, and this is a sufficient reason for recommending its investigation, were it not already interesting enough in itself. But so far there was no proper introduction to it. This is now given by

Dr. Barnett's important contribution, the Paramārthasāra, being, as the name says, the 'essence of the highest truth', *i.e.*, an outline of the Pratyabhijñā-darśana. It is a work of the eleventh century, and it consists of 105 stanzas in the beautiful Āryā metre. Dr. Barnett's translation is interrupted by copious extracts from the commentary of Yoga-muni, without which he would hardly have risked the translation of the Paramārthasāra. (We take this opportunity of calling attention to the untiring and successful efforts made by Mr. V. V. Ramanan on behalf of the Saiva-Siddhantam. His well-edited Journal, the Siddhanta Dipika, is mainly devoted to this subject, and his new translation of Srikantha's Saiva-Bhashya will, to judge from the proofs we have seen, become a standard work.) ".

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We are extremely grateful to Dr. F. Otto Schrader for so frankly commending our work to the attention of the learned public, and we sincerely hope that we shall be able to enlist its right-mined sympathy to the rich harvest promised by the Āgamic field. The paper of Dr. Barnett's, to which Dr. Schrader parenthetically alludes as awaiting publication in the Journal of the Royal Asiatic Society of London, has already appeared in our Journal (Vol. XI, pp. 62-64 and 101-103, *q. v.*) and it is hence apparent that Dr. Schrader is making a mistake as regards its prospective publication in the Journal of the Royal Asiatic Society of London. In our article entitled "An European Orientalist on the Āgamānta" (Vol. X, No. 12) and many an other paper which we have specially contributed to our pages on the subject of the Divyāgamas, we have pointed out the Kashmīrian genesis thereof, and Dr. Schrader's confirmatory testimony to this historical fact, cannot, we are sure, fail to impart added stimulus to a line of research which has not only been comparatively kept in the background heretofore, but has also suffered from unacademic and unscholarly methods of procedure at the hands of indifferent and narrow-minded folk.

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